

cannot be fully defined, neither separately nor together.

I will define them by illustrations that will at least partly clear up the matter. Paul is called the apostle of faith, yet he writes much about hope and love, he speaks of the "blessed hope" and has written the great love chapter of the Bible, 1 Cor. 13. Then why is he called the apostle of faith? Because confidence in God is more prominent in his writings than in any other part of the Bible. Paul then was an apostle of faith, hope and love, faith being in excess, therefore is called the apostle of faith. Faith then is faith, hope and love with more of confidence than of the others.

Peter is called the apostle of hope, yet he had great faith and love. As there is more future expectancy in his writings than in any other part of the Bible he is called the apostle of hope. Hope then is faith, hope and love with future expectancy predominating. In other words it is confidence and affection-faith and love-fixed on the future.

John is called the apostle of love, yet in his gospel there is an abundance of faith, and Revelation is just crowded with hope; but his emotions, his affections are above the other two; hence he is called the apostle of love.

Love then is faith, hope, and love with love predominating.

We can now see plainly that they are a trinity, inseparable; one cannot exist without the other and yet there is a vast difference. We do not call faith hope, nor hope love, nor love faith, nevertheless there is a portion of all three in each. With these three graces, with this trinity definition in our minds, we will make clear that the ordinances—foot washing, Lord's supper and the communion—are a trinity and are object lessons designed to illustrate and develop in the heart the three graces—faith, hope, and love.

1. Christ united the ordinances together. "During supper" R. V. "He riseth from supper." We must allow that in some sense supper had begun" *Lightfoot*.

"As they were eating He took bread". —Matt. 26 : 26. Here we learn that during supper he arose and washed feet, then sat down and ate, and while they were yet eating the supper he took the cup of the communion. Therefore while they are three ordinances they cannot be separated. Hence just like faith, hope, and love, they are a trinity.

2. Footwashing is an object lesson of the highest purest love of God. "Having loved his own which were in the world he loved them unto the end. He riseth from supper and began to wash the disciples feet." John 13 : 1, 4, 6. A new commandment I give unto you, that you love one another; as I have loved

you that ye also love one another. John 13 : 34. Love was not a new commandment.

Fifteen hundred years before the command was given that they should love their neighbors as themselves: for three and a half years the Lord taught them both by precept and example to love one another. But here he gave a new commandment to love one another. How was it new? Their Lord and Master became their servant and washed their feet to prove this love.

Such condescension, such emptying himself, such love was never manifested before. Here he gave a new philosophy, not love your neighbor as yourself, this was an old doctrine yet but few have ever learned it; he gave a much higher love, love others better than yourself. Willing to become a servant. Willing servitude is the grandest test of true love. This is impossible without the baptism of the Holy Spirit. "What I do thou knowest not now but shalt know hereafter."

Jesus prayed that the love He had for them might be in them when he would be in them, at and after pentecost. He also told them that many things they could not bear nor understand until the Holy Spirit would come. See John 17 : 26 ; 16 : 4, 12, 13 ; 1 Cor. 2 : 9, 10. Entire consecration and the baptism of the Holy Spirit are essential for experimental knowledge of foot washing. If you have not definitely accepted the Holy Spirit, what Christ did you cannot now know, but can only know after you receive the Spirit. Foot washing represents separation from the world.

When Moses came near to God where it was holy he had to take the shoes off of his feet; with the shoes upon his feet he came in contact with a sinful world, hence he could not come to God in sin. So we must lay aside the world and be washed every whit. Then he will fill us with his Spirit and give us the love of God that passeth knowledge. Eph. 3 : 14-18. Foot washing represents the highest sanctification. 1. Laying aside garments symbol of separation from sin. 2. First being washed in baptism and then your feet, represents being every whit clean. This requires us to abstain from the very appearance of evil that the God of peace may sanctify us through and through, soul, spirit, and body. 1 Thes. 5 : 22, 23. 3. The new commandment refers to the baptism of the Spirit. Then the Supernatural love of God is planted in the heart to such an extent that it becomes your chief delight to take the place of a servant. O that the Spirit would make this plain to us that before we ever wash our brother's feet again our hearts will be as the symbol indicates. Then we will never act a lie but with a loving heart

like Jesus "the servant will not be greater than his Lord."

Oh how beautiful, how grand this ordinance. Dear reader won't you just now offer the prayer of faith that the dear Lord may give you the heart that Jesus had when he washed the disciple's feet that you may live the life of Jesus every day?

In defining love we found that love was faith, hope and love with love in excess of the others. So we find in this symbol of love—foot washing.

It represents cleansing and we are cleansed by faith, hence it represents faith. It also represents hope. I believe that Jesus will actually wash our feet in the world to come. He will gird himself and serve us at meat; surely this will be the fulfillment of foot washing in the Kingdom of God. Luke 12 : 37. This is hope. We have faith, hope, and love taught in foot washing with love pre-eminent, this we found to be the true definition of love; therefore foot washing is a true and exact symbol of love.

Continued next week.

THE CALL TO THE MINISTRY.—No. 2

J. ALLEN MILLER

I speak of the ministry in a restricted sense, having reference to those who are the heralds of the Gospel, particularly the evangelists, pastors, and teachers who are set in the church "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." See Eph 4 : 11.

The Dignity of the Ministry

The weight and dignity of the ministerial office is but vaguely realized by a great many who exercise its functions and as little understood by multitudes of laymen. Paul's repeated charges to Timothy are evidence on this point. Read 1 Tim. 5 : 21 ; 6 : 11-16 ; 2 Tim. 4 : 1-4. Read also Titus 2 : 15 ; 1 Tim 5 : 17 ; Heb. 13 : 7, 17, 24. These references are too long to be quoted but should be read because important.

O, my brother, to exercise the functions of the minister of the word of God, either in teaching, preaching, or discipline, is no mean work. You are charged in the sight of God, and Christ Jesus, and the elect angels (1 Tim. 5 : 21) to do your work well. A work calling forth such a solemn affirmation from St. Paul dare not be lightly esteemed, neither entered upon from any mercenary motives nor without the best possible understanding of its nature.

A Profession

I enter my protest against the secularization of the Ministry of the Word of God. I protest against the view that makes the ministry a mere profession. Your choice of a profession, as law or medicine, brings responsibility. After-